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REMINDERS OF ANCIENT WARFARE (Armstrong)

REVIEWS

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MEMORANDA

Wartime transportation restrictions contributed to the decision of The Classical Association of the Atlantic States to cancel its usual Autumn Meeting, scheduled for November 27 in New York.

A battery of Gremlins, probably irritated at our boasting of the intimacy of CLASSICAL WEEKLY with the armed services, won vengeance by a surreptitious visit to the printshop. The result was the most dismaying misprint to confuse these pages in many a year. The "Gibson" cited on page 27 was of course an error, justified only in part by the amusement it has brought some erudite readers who suggested that it was something the Editor had read on a label or that the proof reader's mind had strayed to the pin-up girls of his youth.

The muddy, determined Fifth inched forward, mopped up the hard knots of resistance. One day it trudged into steeped Capua, where Hannibal and his Carthaginians had wintered after slaughtering the Romans at Cannae. There Mark Clark's men stood in a strategic bend of the Volturno River. Across 200 yards of rushing water lay the German line.

Time, October 18, 1943, page 18

Time is in error. The Capua of today "in a strategic bend of the Volturno River" is not the city which provided winter quarters for Hannibal's men after Cannae and, according to Livy (23.18), enervated them. On the contrary, modern Capua is the city which stoutly resisted Hannibal's efforts to reduce it in the winter of 216/5 B.C., viz. Casilinum (see Livy 23.19). Ancient Capua lay a few miles away to the southeast.

In the ninth century A.D. the inhabitants of Capua fled from their city before Saracen raiders and settled at Casilinum. They took the name Capua with them. The Saracens are said to have left standing only one building in Capua, the church of Santa Maria, whence the name of the city which occupies the site today, Santa Maria di Capua Vetere.

Incidentally, another memorial of Saracen raids in this part of Italy is the tower, built of ancient materials and still standing, which kept a look-out at the mouth of the river that has been much in the news lately, the Garigliano (the name given to the Liris in its lower reaches near Minturnae).

E. T. SALMON

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The interview of Relman Morin of the New York Sun with Professor Amedeo Maiuri in Naples, to which brief reference was made in CLASSICAL WEEKLY November 1, includes several further items of important information for students of ancient Italy. Speaking of the National Museum, Professor Maiuri said:

Only a few of the heaviest Greek statues and works of art are actually left in the Museum. They are surrounded by sandbags bolstered by wooden scaffolds. The more perishable works were long ago removed to a secret and sacred place. It is not believed that the Germans found them.

He explained how the rumor started that the famous San Martino Museum had been destroyed. When the Germans blew up the Carthusian monastery adjacent to the Museum, itself a famous monument and sanctuary, the wreckage was wrongly identified as the Museum. The destruction in Naples which seemed most deeply to grieve the interviewer was that of the seventeenth-century Church of San Filippo Neri and that of the even more important to the history of architecture Santa Chiara of the fourteenth century.

But Professor Maiuri spoke not only of antiquities. He took the greatest pride in the fight of the Neapolitans who resisted the Germans. "Remember," he said proudly, "this is the first Italian city to give them a real battle. I myself from these windows saw boys not yet of teen age throwing hand grenades and helping to excavate German mines. They fought in the streets right beside men."

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REMINDERS OF ANCIENT WARFARE

Sparta had always enjoyed the reputation of being the most terrible military power in Greece; but in the Corinthian War in the fourth century B.C. the legend of her invincibility was shattered once for all. This was accomplished by a revolution in military tactics, which was no more than the use of speed, mobility and co-ordination. Iphicrates the Athenian, with his small troop of fast moving, highly trained peltasts, drilled to cooperate with the heavy-armed, slow-moving hoplites, fell on a body of 600 Spartans at Corinth and cut them to ribbons. Whenever the Spartans charged, Iphicrates eluded them, then rushed back to the attack with a series of repeated assaults which gradually crushed the Spartans, who could never come within spear length of their adversaries. In these fast, highly trained and co-ordinated peltasts can be seen the prototype of the panzer divisions.

One of the best examples of ancient Blitzkrieg is Alexander the Great's masterpiece, the battle of Hydaspes. On reaching the river Hydaspes in his advance through northern India, Alexander found his way blocked by a large and formidable army under the rajah Porus drawn up across the river. Alexander made several feints at crossing, to put the enemy off guard, then at night secretly crossed the river several miles upstream with a small force, leaving the main army behind to hold the enemy's attention. Alexander then utterly surprised Porus by attacking him from the rear, and although vastly outnumbered by the Indians, held the line until the right moment, when the main army crossed the river and attacked Porus from the other direction. The result was a massacre.

As a magnificent combination of speed, surprise, co-ordination and perfect timing, this battle is matched only by Hannibal's crushing victory over the Romans at Cannae. Both had as their basic tactical principle the pincer, or encircling movement, of modern fame.

The Russo-German war suggests a number of analogies. One of the best that come to mind is to be found in Xenophon's account of the expedition of the Ten Thousand under Cyrus against Persia in the fourth century. Persia was the Soviet Russia of the ancient world, a great sprawling country of untapped resources and unplumbed manpower; she was a mystery and a challenge to the western world.

Altogether it was plain that Cyrus was determined to hurry the whole way and waste no time except when necessary to take on provisions or other requirements, since he was convinced that the more rapidly he advanced, the less prepared for battle would he find the king, while the slower his own progress, the larger would be the army collected against him. Indeed, it is obvious to any careful observer that the Persian Empire is powerful in the extent of its territory and the great size of its population, but inherently weak in the great length of its

roads and the inevitable dispersion of its defensive forces, especially when an invader makes war upon it by tactics based on speed.

The Greeks had troubles with Fifth Columnists too. After the battle of Cunaxa, where Cyrus was killed, the Greeks, left stranded in a hostile country, were faced with the problem of getting back home. The king of Persia treacherously proposed a truce and invited the Greek generals to a conference, where they were all seized and put to death. The king hoped that now, being leaderless, the Greeks would be easy prey; but they were equal to the occasion and, electing new officers, planned their retreat. During the conference, however, an appeaser, who turned out to be a Fifth Columnist, was discovered. The story is in Xenophon's *Anabasis* (3.1): A certain Apollonides spoke in the Boeotian dialect, of itself a suspicious circumstance, for the Boeotian Greeks had never been entirely trusted by their compatriots since they fought on the side of the enemy invaders a hundred years earlier. When this man was outlining (by the "appeasement technique") all the difficulties that faced the Greeks, Xenophon cut him short, "How can you bid us go again and try the arts of persuasion?" and arraigned him, "a disgrace to his own fatherhood and the whole of Greece that, being a Greek, he is what he is." But another captain observed that the appeaser had ears pierced in the Lydian fashion. He was found not to be a Greek at all, but a Lydian, a member of the Persian Axis, masquerading as a Greek, in other words, a Fifth Columnist. He was banished and probably put to death.

Many modern weapons have ancient counterparts. The elephants of Pyrrhus and Hannibal, which terrified the first Romans who met them, performed the same function in their day as the dreaded tanks of the modern panzer columns; and incendiary bombs are merely the logical outgrowth of "Greek fire." Thucydides (2.77) reports that the Spartans in the siege of Plataea, 429 B.C., tried to burn the town by piling blazing wood with pitch and sulphur against the walls; again, at the siege of Delium, 424, a cauldron of pitch, sulphur and burning charcoal was set against the walls and fanned by a bellows, the air stream passing through a hollow tree trunk (4.100). In the next century Aeneas Tacticus (Ch. 35) describes a mixture of sulphur, pitch, charcoal, incense and tow, which was packed in sacks and thrown lighted upon the decks of enemy ships. By 350 A.D. naphtha and petroleum had been added (Vegetius 4.18), and such devices were frequently used in the Middle Ages by the Byzantine Greeks against Constantinople.

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REVIEWS

Excavations at Olynthus. Part XI. Necrolynthia, A Study in Greek Burial Customs and Anthropology. By DAVID M. ROBINSON. With the assistance of Frank P. Albright and with an Appendix on Skeletons Excavated at Olynthus by John Lawrence Angel. xxvii, 279 pages, 26 figures, 71 plates. The Johns Hopkins Press, Baltimore 1942 \$15

This handsome volume is devoted to three cemeteries, here named Riverside, North and East, and certain miscellaneous graves, including one chamber tomb, at Olynthus. A detailed description of the actual finds comes first, and is followed by four chapters of commentary on the cemeteries, cremations, inhumations, and *kterismata* (the objects found with the dead). An appendix, which I am not competent to criticize, discusses the skeletons from an anthropometric standpoint.

Robinson's discovery of 598 interments, ranging from the sixth to the fourth century B.C. is a great enrichment of our knowledge of Greek practice during that period. The following data may be mentioned: a child buried by or within a house (127ff.); an almost complete absence of tombstones (133ff.; contrast Pollux 3.102, who presumably¹ reflects classical Athenian practice); shallow graves with no arrangement in any systematic order or rows and groups; and a frequency of superimposed unrelated burials (138f.); the corpses all on their backs and all save one with legs extended, the hands "generally at the sides, though frequently one or both were placed across the thighs or the stomach, especially if some object was held in them. A few burials had one or both hands to the chin," most but not all with the feet westward, though the pots in which children were buried face east more often than west. There are about 53 cremations, including 20 certainly of adults, five certainly of children, and with a predominant use of cremation completed in the actual trench in which the remains were left; four stone sarcophagi, 33 wooden coffins, four tile cists, 175 burials in gabled tile coverings, 40 with flat tile covers of two different kinds, 106 burials now unprotected, many having always been so (two of these have nine skeletons apiece, one has 26); 164 burials of children in earthenware vessels. Further, the 'unprotected' burials probably in (now lost) shrouds, do not correspond to carelessness or poverty:² "About two-thirds of them contained funeral furniture. They were much better supplied than the flat tile B graves. They, together

with gabled tile and flat tile A graves, were the average graves of the Olynthians" (165). In general, funeral furniture was modest, as was usual after the archaic period, and "the percentage of graves containing furniture was 88.68 for cremations; 84.85 for wooden coffins; 77 for flat tile A graves; 18.5 for flat tile B graves; 64.7 for gabled tile coverings; 64.15 for unprotected burials; and 29 for enchytrismoi," (176, with the further observation that the proportion of cremations with funeral furniture should probably be set higher owing to the disintegration of objects, e.g. jewelry, accompanying them). Nothing could better illustrate the absence in historical and known times of any correspondence between funerary custom and ideas of the after life than this very high proportion of offerings associated with cremation; there was clearly no idea of a release of the vital spirit from its temporary tabernacle. This principle applies a fortiori to variations of cremation: in thinking of them we must not forget the widespread human pleasure in varying and elaborating forms, as we see it in Indian rationalizations of burning and in the detail of Japanese burial.

Funerary custom in the prehistoric period has been extensively studied, e.g. by H. L. Lorimer, *JHS* LIII (1933) 161ff. and by J. Wiesner in his *Grab und Jenseits* (reviewed by M. P. Nilsson, *Gnomon* XV [1939] 76ff.): and there has been much careful work on the archaic period; but we have hitherto lacked a comprehensive analysis of the evidence for classical times. The present volume is the more welcome; Robinson has surveyed a very large body of material and his conclusions are of considerable value both on detail and on larger issues. Thus on page 184f. we meet the attractive suggestion that some of the pottery buried with the dead man was symbolically intended for his own use in purifications and libations and for his participation in the funerary meal; we may compare S. Eitrem's remarks on the small altars buried with the dead man as though for his own acts of worship (*Griechische Reliefs u. Inschriften: Christiania Videnskabs-Selskabs Forhandling*, 1909, ix, p. 18: cf. B. Haussoullier, *Quomodo sepulcra Tanagraei decoraverint*, 95). We may further note the demonstration (195ff.) that the figurines found with the dead were objects of ordinary use and not specially made for sepulchral purposes.

Robinson makes one important thing very clear—the absence of any patent or strong fear of the dead. He shows that the ban on burial within city walls was far from universal and that for the most part it probably rested on practical rather than on religious considerations. When Athens was fortified after the Persian War, funerary monuments were used without scruple (*Thuc.* I 93.1); after Chaeronea public tombs were destroyed, and Aeschines (*III* 236) speaks of this as conduct for which Demosthenes deserved no reward—but

¹ S. Dow, *Am. Hist. Rev.* XLVII (1943) 304, suggests that there may have been wooden markers which disappeared in a generation or so; cf. F. v. Duhn, *Italische Gräberkunde* I 621, 623.

² Cf. at a later date Ulpian in *Digest* XI 7.14.5, non autem oportet ornamenta cum corporibus condi nec quid aliud huiusmodi, quod homines simplices faciunt; also H. J. Rose, *CQ* XXIV (1930) 132 on terramare burials.

not as conduct deserving grave censure or at least requiring excuse.

In general there was little fear and much casualness. The Greeks loved beauty but had no particular zeal for tidiness (cf. V. Ehrenberg, *The People of Aristophanes*, 150). Town planning, as practised from the fifth century onward, did not include any laying out of cemeteries. A suburb of Alexandria was called Necropolis, but the development and disposition of interments within it was spontaneous as was the custom in native Egypt, specific as its burial areas were.³ With the Greeks, a grave or mausoleum was an individual thing. Those whom a city desired to honor were buried on land belonging to the city already or acquired by it; the dead in battle were occasionally interred where they lay, though it was more usual to take them home; but in general, people tended to secure lots in areas where other families had theirs, just as representatives of a given occupation gravitated to one region, or as again Oriental cults found space on the slope of Mount Cynthus on Delos. The result was burial areas rather than cemeteries.⁴ Given the general tendency to bury outside the city, the choice of sites along roads leading outwards was natural though far from universal. Yet the monumental quality of the Ceramicus is exceptional⁵ and reflects the conscious magnificence of imperial Athens in the fifth century and the claim of cultural primacy which was its later surrogate; for comparable private developments and for anything like a Totenstadt we have to look to the Roman West and to Palmyra.⁶ (Apart from the one chamber tomb, Olynthus shows no individual desire for display or *philotimia* such as marked Athens and there and elsewhere evoked legal repression. Contrast the abundance of small monuments at Tanagra!)

The disposal of the dead was a matter of individual choice and responsibility. You had or acquired a family grave or a membership in an association which owned a place of burial.⁷ The demarchoi at Athens were obliged to see to it that corpses were buried and the deme was

³Cf. H. C. Youtie, *TAPhA LXXI* (1940) 650ff. Tombs were personal property.

⁴The constituent elements are the separate interments, whether individual or collective, and not aggregates of interments. Cf. again Plato, *Laws XI* 958 D (the dead are to be buried in places that cannot be cultivated); Pausan. I 29:2; Mark 5.2, 3; Luke 8.27; Philo Flacc. 56.

⁵Guide Bleu (ed. 1935, revised by Y. Béguignon), 80. Even here, most interments were private.

⁶The monumental burials of the road from Miletus to Didyma were largely Trajanic (cf. Th. Wiegand, *Sitzungsber. Berlin* 1905, 547), and may reflect Roman fashion; we may draw the same inference for the line of tombs on the Via Egnatia outside Philippi (P. Collart, *Bull. Corr. Hell.* LVI 1932, 225).

⁷For early associations, cf. Solon ap. Digest XLVII 22.4 to which Professor W. S. Ferguson drew my attention. Wilamowitz (Glaube der Hellenen I 305 n. 1) remarked: Es sind doch immer Laute einer höhern Gesellschaft, deren Gräber und

purified,⁸ but the state took no such responsibility for the disposal of the dead as it did for health and (in time) for ephebic education. There was a general moral duty stated in the 'Curses of Buzyges' (and cf. Digest XI 7.14.7) to throw a handful of earth on an unburied body. Nevertheless, many as are the charitable foundations of rich Greek citizens in Hellenistic and Roman times,⁹ I cannot find among them any gift of a site for the burial of fellow citizens, or of funds to defray the cost of the disposal of the dead, such as we encounter occasionally in the Roman West.¹⁰ The need was perhaps not great: people preferred to lie and to have their

Grabsteine wir finden. Wo ist die ganze Sklavenschaft, die Masse der Metöken geblieben? The answer is largely given by this institution and by the provision of the law for which n. 8 gives a reference. The law shows that a master was responsible for his slaves; and, as far as domestic slaves were concerned, we must allow for motives of humanity. The medical attention provided by masters for slaves in Greece (W. L. Westermann in *Pauly-Wissowa*, Supp. VI 923), as in the Southern States, was not simply a conservation of human assets. What happened to the slaves in the mines at Laurium is another question, though there was plenty of waste land near and perhaps such mutual aid as is indicated by Horace, *Sat. I* 8.8f.

Was a *prostates* responsible for metics for whom he vouched and did a *proxenus* perhaps feel some moral obligation to care for transient aliens? The problem can seldom have arisen in practice. In any event legal burial depended on possession of ground or the gift of a place in it except on the rare occasions when the dead were buried on a battlefield abroad.

⁸[Demosth.] XLIII 57-8 (W. S. F.) At Rome, 'cadauera proiecta' were left to rot: cf. Aelius ap. Varr. *L. L. V* 25 and Mommsen, *Ges. Schriften III* 202f.

⁹Cf. B. Laum, *Stiftungen*. H. Bolkestein's useful book, *Wohltätigkeit u. Armenpflege im vorchristlichen Altertum*, should be supplemented by the material here discussed, as also by I. G. II² 1329.12ff. (175/4 B.C.), *philanthropia* given by *orgeones* of the Mother in Piraeus and made available to humbler townsmen (on this group cf. W. S. Ferguson's forthcoming remarks in *HThR*. A liberal treasurer supplied burial money, I. G. II 1327, in order that members might be seemly even in death). The burial of subordinates etc. is occasionally mentioned in Egypt among acts of charity performed by nobles: J. Baillet, *Le régime pharaonique*, 515f. (Otherwise, the poor had in early times the most summary interment; cf. R. Weill, *Rev. hist. rel.* CXVIII 1938, 5ff. Weill infers a theological belief that burial did not matter. This seems unjustified; as for the statements which he quotes in support, one is a glorification of the fame of writers and others are akin to Virgil's *facilis iactura sepulcri*. A handful of earth is a burial; Horace, *Odes I* 28.35f.) On the other hand, a glance through the index of F. Oertel, *Die Liturgie*, does not show an instance of a required public service of this kind in Ptolemaic or Roman times.

¹⁰For the gift of sites cf. Dessau, *Inscr. lat. sel.* 7846-7 (discussed by Mommsen, *Ges. Schr. III* 202f.). For a fund to cover funerary expenses, cf. Dessau 6726.

The *puticuli* at Rome made a tolerated but unprotected area for the disposal of paupers. On the other hand, I do not know what to make of Agennius Urbicus, *De controuersiis agrorum* in C. Thulin, *Corpus Agrimensorum Romanorum I* p. 47.1 (parallel text p. 67.9) *habent et res p. loca suburbana inopum funeribus destinata, quae loca culinas appellant. habent et loca noxiorum poenis destinata. ex his locis, cum sint suburbana, sine ulla religionis reuerentia solent priuati aliquid usurpare et hortis suis ad plicare.*

If the provision belongs in the first or second century of our

loved ones lie on personal and inalienable property (cf. Aristoph. Eccl. 592 for the pathos of not having ground for one's burial); and relative poverty did not preclude the finding of money for this purpose, as we can see from the funerary expenditures of Roman sailors.¹¹ Yet there was some need, and the lack of evidence for it met before the triumph of the Church is not accidental: Julian, Epist. 84 (p. 113, Bidez-Cumont, 144, Bidez) says, 'the growth of atheism (by which he means Christianity) is mainly due to benevolence to strangers, care for the burial of the dead and feigned gravity of life.'¹²

To come to details, on page 129, n. 22, Plato (Rep. 615 C) is quoted as implying that children were considered to be of less importance than older persons, but surely *οὐκ ἀξία μνήμης* means that Plato did not care to go into details as to the special fate assigned to infants in the underworld. Incidentally, this is perhaps the strongest indication in the myth of Er that Plato follows an actual source, call it Orphic or what you will (cw XXXV 1942, 162). On page 129 the statement that in early Rome infants up to forty days of age were buried under the eaves of houses is supported by a reference to Lewis and Short. The reader should be informed that it rests on a statement in the highly suspect Fulgentius for which Boni thought himself to have found possible confirmation: cf. Marbach in Pauly-Wissowa IV A 664. On page 166, n. 216, the argument that inscriptions suggest a relatively low infant mortality is rightly rejected and we may add that children who died before being named (on the 5th, 7th or 10th day) would certainly have no epitaphs and would be like stillborn children. On page 170ff. Robinson rightly follows Bolkestein in refusing to see any connection between the burial of children in jars and certain ancient interpretations of *ἐν(χ)υτρίζειν* etc. as referring to the exposure of infants. Yet I cannot follow him when he says (173, n. 50), "In view of our excavations I believe that exposure of infants was rare and has been exaggerated in the handbooks." The excavations prove nothing either way. As for the custom, we may agree with Robinson and with others¹³ who main-

tain that there has been much exaggeration. In legend and literature the foundling was a convenient motif—though here, be it remarked, the presupposition of the tale is that the infant was found and picked up and lived.¹⁴ The use of this motif in New Comedy is a matter of dramatic technique and not of realism.¹⁵ Nevertheless, the various texts and legal provisions show that the exposure of infants was by no means exceptional in the Greek world; nor is it elsewhere.¹⁶ On page 203ff. Robinson gives a good collection of evidence for the custom of placing a coin (not always a local coin) in the dead man's mouth, and urges that this is prior to any known idea of its being Charon's fee. He is probably right in this and in maintaining that 'the early coins were only to show tendance from the friends of the dead'; the departed must not be left penniless, and the introduction of coinage provided a convenient token gift. Some attention should, however, perhaps be given to the argument of Wilamowitz, Hermes XXXIV (1899), 227ff. (slightly modified in Glaube I 311) that the picture of Charon was given circulation by a lost epic, the Minyas.¹⁷ The mythical explanation must at least have contributed to the spread of the custom.

To sum up, this volume calls for sincere gratitude. It is very useful in itself and it should serve as a stimulus to further investigation of the extant evidence¹⁸ and to new excavation in Greece.¹⁹

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¹⁴For the death of exposed infants, cf. Plat. Rep. 460 C; Firmicus Maternus, Math. VII 2 passim.

¹⁵Cf. W. S. Ferguson, Hellenistic Athens, 91.

¹⁶Cf. E. Weiss and K. Kroll in Pauly-Wissowa, XI 463ff., and Westernmann ib. Supp. VI 902f., 997; F. Cumont, L'Egypte des astrologues, 186f.; A. Cameron in Anatolian Studies Presented to W. H. Buckler, 48ff.; p. Oxy. 1069.21-3 with note. For the practice outside Greece cf. P. Giles in J. Hastings, Encycl. Rel. Eth. I 3ff. and Stith Thompson, Motif-Index of Folk-Literature, V. 244ff.

¹⁷Cf. also now Hetty Goldman & Frances Jones, Terracotta from the Necropolis of Halae, Hesperia XI 1942, 365-421, esp. 370.

¹⁸The material kindly put at my disposal by Professor Sterling Dow for Attica and by Professor Herbert C. Youtie for Egypt shows clearly the possibility of further work. There could be also more study of attempts other than by curses (cf. Nock, J. Bibl. Lit. LX, 1941, 88ff.) to put burials under some kind of divine protection; cf. L. R. Farnell, Cults of the Greek States V 12f. and S. Eitrem in Pauly-Wissowa, VIII 702 on *Hermes* as guardian; Br. Schweitzer, Gnomon IX (1933), 181 on Zeus Melichios etc. as protectors of the dead at Cyrene. The late establishment of a shrine to Hecate in the Ceramicus (G. Karo, An Attic Cemetery, 36) can reasonably be explained from the natural linking of Hecate with the world of the dead rather than from any attempt to make her protectress of the graves.

¹⁹Cf. the reference to Plato in n. 4 for uncultivable regions as a possible area for search; Professor Ferguson suggests the area above the mines at Laurium as a likely region for investigation.

era, *culinae* might mean *ustrina* (so Professor A. S. Pease suggests). C. Pascal, Athenaeum I (1913), 279ff. interprets it as 'cimitero di poveri.' Unless the provision is early, then, since we know *culinae* on private burial plots, are not these *culinae* places for funerary meals equipped for the benefit of those who had not their own structures?

¹¹Cf. Chester G. Starr, Jr., The Roman Imperial Navy (Cornell Stud. Class. Phil. XXVI, 1941) 85, 91.

¹²This confirms the statements of Christian apologists. The burial of neglected (Jewish) dead was an important religious obligation in Judaism; cf. G. F. Moore, Judaism, I 71 and II 175f. Matthew 27:7 is a familiar instance of the provision of a burial place for strangers. For such action after the triumph of Christianity cf. O. Hirschfeld, Kleine Schriften, 179f.; also H. Leclercq in Cabrol-Leclercq, Dict. arch. chrét. liturg. VI 2759 (on a site belonging to a hospital at Jerusalem).

¹³A. W. Gomme, The Population of Athens, 79.

A Documented Chronology of Roumanian History from Pre-historic Times to the Present Day.

By MATILA GHYKA. Translated from the French by Fernand G. Renier and Anne Cliff. 135 pages. Blackwell, Oxford; Salloch, New York 1941 \$1.50

Readers of CLASSICAL WEEKLY will not be impressed by this book. Of its six chapters the first is the one that will interest them most; but in its lack of accuracy and consistency, it is typical. Some of the errors may be due to the distressingly ubiquitous misprints; but Appius Sabinus for Oppius and Tertius Sabinus for Tettius are probably no misprints (Troesima for Troesmis may be, as the correct form is given elsewhere). Historians will be surprised to learn that Getae and Dacians are Greek and Roman names respectively, that a provincial governor was styled *Legatus augustus*, that the Decree by Caracalla (212 A.D.) resulted in Latin being "the language spoken throughout the Empire," and that by the Edict of Milan (313 A.D.) "Christianity became the official religion of the Empire." The author seems to think that Legions XIII Gemina and V Macedonica formed the garrison of Dacia throughout the whole period of Roman occupation, and that cohorts labeled Dacian, wherever and whenever encountered, were actually composed of native Dacians.

Some names are given in French form (e.g. Bucarest), others in German (e.g. Adam-Klissi), others in Roumanian (e.g. Dobrogea). The Roumanian names sometimes have their accents and cedillas and sometimes they do not. This is the more surprising since the author's native tongue is presumably Roumanian: his name is that of a well-known Roumanian family of Albanian origin.

The style is disjointed and in places becomes virtually a series of headings and nothing more. The fact that the book only pretends to be a chronology perhaps justifies this. But it does not justify the curious English. Originally written in French the book has been very poorly translated: "homogenous" and "superficy" (this latter meaning 'area') occur repeatedly, and few of us will approve of "Austro-Hungary."

In actual fact this book is none of the things its title proclaims it to be. It is not "Documented." Only in the case of two of the works cited does Ghyska give chapter and verse; and matters of doubt which have been much disputed in learned periodicals are put down as statements of fact without evidence adduced in support: e.g. the destruction of Legion V Alaudae (called Alandae by Ghyska) with Cornelius Fuscus c. 86 A.D. Nor can the title "Chronology" properly be applied to a book which gives 252 A.D. as the date for Decius' death or 217 B.C. as the date of the first appearance of the Romans in the Balkans. The word "Roumanian"

in the book's title is equally out of place, since the work is concerned almost exclusively with Transylvania; Wallachia and Moldavia are for the most part mentioned only incidentally. Finally the book should not be described as a "History." It is propaganda: it has been published under the auspices of the National Committee of the Free Roumanian Movement and its aim is to prove that Roumania has a just historical claim to Transylvania. But it is not even good propaganda. The present reviewer is prepared to believe with Ghyska (53) that "it was only after the Treaty of Trianon that the myth of the non-continuity of the Roumanians in Transylvania, of their arrival during the twelfth and thirteenth centuries, was set up as a dogma by Hungarian polemicists." But he very much doubts whether non-believers will be won over by the undigested mass of information contained in this misnamed volume.

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Latini Hodierni. Chosen and Edited by JOHN K.

COLBY. vi, 30 pages. Societas Latine Scribentium, Phillips Academy, Andover 1943 (Mimeographed) \$0.25

Latini Hodierni is the first publication of the Societas Latine Scribentium. It contains twenty-six selections from the works of eleven authors of today. These contributors are Malcolm E. Agnew of Boston University, Cyril Bailey of Balliol College, Oxford, Goodwin B. Beach, President of the New England Classical Association for 1943, John K. Colby, Phillips Academy, A. D. Godley, A. B. Ramsay of Magdalene College, Cambridge, Edward Kennard Rand, Harvard, J. F. C. Richards, Columbia, Frederick LaMotte Santee, Kenyon College, Payson Sibley Wild, and Bert Leston Taylor. The last two have made frequent contributions to Latin writings.

Included in a brief biographical sketch of each contributor are interesting comments explaining the circumstances under which many of these selections were first given.

As stated in the useful Preface, "the use of Latin to express thought modern to each successive age has been uninterrupted from the earliest Roman playwright down to the present." That such an edition as this should appear in this year of 1943 is all the more welcome to lovers of Latin. To many secondary school pupils also, many of its selections will be entertaining, as well as inspirational. E. K. Rand's *Salutatio* will serve the latter purpose, while *A Gold Fish Story*, *House Afire*, and others by Goodwin B. Beach will serve the former purpose. *A Prayer to St. Nicholas* by A. B. Ramsay has an appeal for all. *Stella Dura* particularly concerns the girl living in a dormitory. The selections include both prose and poetry.

The subject matter and style are in keeping with the activities of the present day: fishing, golf, radio. Musolini by E. K. Rand is most appropriate.

The appendix has most helpful material for those interested in developing or improving the art of Latin conversation. The names of the most commonly used foods are given; also, some expressions used in the ordinary conversation of today.

It is almost ironical, after lauding the merits of this publication, in the next paragraph to announce that copies are no longer available. The New England Classical Association financed the publication of the first edition. Many teachers would welcome these selections for their Latin classes, and it is to be hoped that a second edition will be made possible.

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Verbs of Movement and their Variants in the Critical Edition of the Ādiparvan. By E. D. KULKARNI. 113 pages. Deccan College Research Institute, Poona 1941 (Appendix to the Bulletin of the Deccan College Research Institute, Vol. II, Nos. 3-4)

Upon reading the title of this book, some readers will at once raise the query: What is the Ādiparvan? Upon reaching the word "variants," doubtless Sanskritists will think immediately of the scholarly investigation of Vedic variants begun by this reviewer's honored guru, Maurice Bloomfield, and continued to completion by Yale's noted Indologist, Franklin Edgerton, with the collaboration of M. B. Emeneau.¹ But still, what is the Ādiparvan? With a characteristic typical of Hindu savants, it is taken for granted apparently that everybody will comprehend all that the Hindus know, and will recognize the name Ādiparvan as the first part of the Mahābhārata. While it is clear that the Sanskrit compound semantically implies *ādi* 'beginning,' and *parvan* 'a joint, division, section,' yet it would have been more immediately illuminating if Kulkarni had written: the Ādiparvan, or First Section of the Mahābhārata.

Knowing this, at this point, we are on surer ground. We see what the author of the book intends to do and in what field he is working: the epic. As in the first volume of Bloomfield and Edgerton, dealing with the variants of the verb in the Veda, so Kulkarni essays to perform a similar task upon the monumental critical edition of the Mahābhārata with its vast amount of material presented to us by the Bhandarkar Oriental Institute. Now Bloomfield and Edgerton (I.17) have presented Vedic verbal variations in connection with the

leading aspects of the verb: voice, mood, tense, the secondary conjugations, personal endings, augment, reduplication and variations in grade; but they do not show variants of the original base itself, according to Kulkarni. He claims that in the epic tradition, as well, one can find a large number of variants where the verbal bases themselves interchange, with or without variations in inflection.

The occurrence of these manifestations was called to the attention of the author by the reading of some notes by Professor S. M. Katre (place not cited) upon the use of the form *iyāt*, a verb of movement, with substitutions of synonymic verbal bases for this form.

Consequently, Kulkarni has studied this one group of variants with respect to verbal bases: the verbs of movement, and he has begun his study—which will prove to be a labor demanding much perseverance—with similar verbal base variations in the first part of the Mahābhārata exhibited in the great critical edition mentioned. These verb bases have been collected by the author from Lieblach's list in his *Materialien zum Dhātupāṭha*, which is an ancient list of Sanskrit roots ascribed to the grammarian, Pāṇini. Verbs of movement not included apparently in the Dhātupāṭha, but found in other lists such as the Nirukta, a commentary prepared by Yāska, are treated in Part II of the work; while a third part is concerned with verb bases not found in either of these lists, and to which have been assigned from time to time lexical meanings of movement.

The analysis—with citations fully quoted—of these variants proceeds under the following captions (1) Substitute verbal bases without change in tense, mood or voice; (2) the same involving changes in these three qualities; (3) finite forms interchanging with non-finite forms; (4) non-finite forms showing substitute verbal bases; (5) the same bases with change in tense, mood or voice; and (6) interchange in non-finite forms.

The author presents the entire variant material according to the bases given in the constituted text of the Ādiparvan, and he then records the variant form (or forms) in brackets, and indicates by means of the appropriate capital letter with sub-numerals, the MS or the redactor as the source of the reading concerned. Unfortunately, and again fully in accord with the method of Indian scholarship, there is no table of sigla presented to indicate the names or comparative value of the MSS or the redactors. One or two examples of a substitute verbal base without change of tense, mood or voice, may suffice to show how the lists are composed. The base *gam* found in Ādiparvan I, 3.87 *sa evam pratisamādiśyottankam vedah pravāsam jagāma* (T. pratathe) substituted for *jagāma*. The base *dhāv* found in Ādiparvan I, 17.17 *chindhi bbindhi pradhāva-dhvaṃ pātayābbhisareti ca* (G₃ *prabhāradhvaṃ*) for *pradhāvadhvaṃ*.

Kulkarni gives, in the latter pages of his treatise,

¹Bloomfield, Edgerton, Emeneau, *Vedic Variants* (Linguistic Society of America, Philadelphia; Keegan Paul, London) Vol. I, 1930; Vol. II, 1932; Vol. III, 1934.

(1) an analysis of the verbal substitute bases for a given base of the constituted text of the *Ādiparvan*, and (2) a list of the bases of the constituted text which have been supplanted by a given verbal base in the apparatus of the critical edition. Some examples of this second division may be of interest. He finds that for the base *bhū* of the constituted text, the following bases are substituted in the critical apparatus: *āp*, *kram*, *-tyaj*, *-nās*, *phal*, *vrdb*, *vyath*, *srj*. (Any reader of Sanskrit poetry, it would appear, will fail to be surprised at these synonymic bases emended for the sake of clarity or perhaps metri causa.) Again he shows that, for the base *sthā* of the constituted text, the critical apparatus exhibits these substituted bases: *āp*, *kamp*, *kram*, *cal*, *ceṣṭ*, *nās*, *viś*, *vrj*, *vrdb*, *vyath*. (There is no denying the accuracy of these assertions, but one wonders why such emendations seem to the author so important or unexpected.)

Not satisfied with such manipulations, Kulkarni then lists in Sanskrit alphabetical order the bases of verbs of movement (in the *Ādiparvan*) with their variants arranged according to MSS. Here again we greatly miss the desired table of sigla explaining abbreviations. One example of the distribution of the familiar base *gam* will suffice. We find that *gam*—with its variants—appears in thirteen MSS. The substitute bases used in each MS are listed in full, with the number of times of their occurrence. Thus in MS G synonymic bases for the base *gam* number 35, some of them being employed as many as five times.

The vast amount of erudition and unflagging industry exhibited in Kulkarni's book must naturally be beyond the reach of all but a very small company. One practical use of such a work would appear to reside in its usefulness as an instrument in the hands of others who feel the urge to pursue similar studies in related fields.

Whether India becomes free or remains British, in either case Hindu sagesse will move on, imperturbable, along its limitless path, as it was anciently prescribed millenniums before the German "Forscher" introduced original research to the Western World.

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The Political Meeting Places of the Greeks.

By WILLIAM A. McDONALD. xix, 308 pages, 31 figures, 19 plates. Johns Hopkins Press, Baltimore 1943 (The Johns Hopkins University Studies in Archaeology, No. 34) \$5

The recognition that in the study of Greek architecture "there has been a tendency to emphasize religious monuments almost to the exclusion of domestic and civic architecture" which has prompted this study of most significant civic buildings is important and en-

couraging. Such studies are badly needed, and this author's contribution may serve as a model in many ways for other similar monographs. The definition of the title, *Political Meeting Places*, includes all the numerous arrangements both rock-cut and constructed, open-air and roofed, for the accommodation of the meetings of both the councils and the assemblies of the Greek states. The chronological limits also are wide, from Minoan culture in Bronze Age Crete through all Greek history and into the period of Roman domination of Greece, the latest monuments dating from the second century A.D. Not only the monuments themselves are treated, but other archaeological evidence, notably inscriptions, and all literary references to meetings are investigated and evaluated. The result is a reference book which should prove of great convenience and value to archaeologists, historians, and all students of Greek culture. The additional light here shed on the democratic processes of government as they first developed is of particularly timely interest.

A brief Introduction giving a "bare outline of the nature and development of the political bodies" in Greece from Minoan to Roman times is followed by a partly chronological and partly typological arrangement of chapters.

In Crete in the Minoan Period the assumption is made that the group of nobles surrounding the king formed an advisory council, and the step-like "Theatral Areas" of the palaces and the towns like Gournia are interpreted as the meeting places for such councils. The proportions of those "steps" have always been a stumbling block to their identification; at last a keen observer has found the explanation in contemporary Cretan documents: the miniature frescoes showing women seated with their legs drawn sidewise under them on the seat level surely attest this method of sitting among the Cretans and make the broad shallow steps of the theatral areas intelligible as seats of a meeting place serving for both religious and political functions in a government where both were clearly closely associated.

By Homeric times in Mainland Greece the large popular assembly of all the citizens has come into being along with the small council, so from this time on two kinds of meeting places corresponding to the very different needs of these two bodies must be considered. Mainland Greece in the Homeric Period is based on literary evidence; the council meeting took place in the king's megaron; and the *ἀγογή* of Homer must refer both to the assembly and to the place of meeting; this place is clearly apart from the palace and already a permanent auditorium with stone seats, rock-cut or constructed on an embankment around a circular or part-circle area.

The chapter on The City Assemblies in Post-Homeric Times deals first with the literary and epigraphical evidence for the archaic and the classical

periods. The early form of theatre seems to have served for both dramatic and political purposes in the sixth century. The mass of epigraphical material pertaining to meetings of the assembly of Athens is carefully sifted and tabulated to determine the times of meeting in the different places. The Pnyx was the regular meeting place in the fifth and fourth centuries, but the last assembly of each prytany appears to have met in the Peiraieus, and the first assembly after the Greater Dionysia in the theatre of Dionysos. By the late fourth century meetings were held in the theatre more often and by the second century B.C. the theatre had superseded the Pnyx as the regular meeting place. In the other Greek cities for which there is evidence the assembly most commonly met in the theatre. All assembly places from the classical and Hellenistic times that can be identified are then carefully described in detail, with special attention to the Athenian Pnyx and the ekklesiasteria at Priene and Delos.

There follows a chapter on The Federal Leagues which will be most useful for reference. All the important leagues are arranged alphabetically, defined and briefly characterized with all pertinent information concerning place of meeting summarized and fully documented, including most of the latest epigraphical evidence (one does miss reference to the inscription found in the Athenian Agora excavations which attests the Aetolian League as early as 367/6 B.C., *Hesperia* VIII, 1939, 8). There are no existing monuments to consider, unless the bouleuterion at Thermon, treated later, did serve for the Aetolian League.

The City Councils are then treated in a manner parallel to the assemblies, first literary and epigraphical evidence is collected, again chiefly for Athens, then the actual buildings are handled in detail. All the evidence for the use of the bouleuterion as a repository for archives is also collected and sifted for many other cities as well as Athens. For each building preserved the situation, a description complete with detailed dimensions, based on the personal investigation of the author on the sites, discussion of identification and date are given. Especially valuable is the author's presentation of the well preserved building at Herakleia on Latmos. Many other poorly published and rarely visited but important buildings will now be known.

The comparison of the material catalogued in earlier chapters forms the basis for conclusions regarding main types and characteristics. The situation of the bouleuterion is regularly on the edge of the agora. Vitruvius's prescription for size in proportion to importance of the town seems not to have concerned the Greek cities. There are three general ground plans in use for bouleuteria: (1) narrow stoa-like with interior columns, from the sixth to the late fourth century; (2) square or broad plans with interior supports in \square form, late sixth to second century; (3) square or broad plans with interior supports in $::$ form, late fifth to second century B.C. Exceptional plans, details of decoration, secondary uses, and cults associated with councils (Zeus primarily, Athena closely associated with him, Hestia also from the early connection of the council hall with the king's place, Apollo and Poseidon in some cities) are summarized. A useful table lists the bouleuteria with dates, proportions, dimensions, and interior arrangements, and a one-star to four-star system of indicating probability of identification. Appendix I treats of various rock-cut seating arrangements of which the identification is uncertain or varied; Appendix II deals with the term *synedrium* and equates it with bouleuterion as used at Athens.

A good bibliography especially of sites, adequate index and lists of illustrations are useful and in good order. Welcome too are the plates of plans including all the important buildings, clearly drawn, well oriented and scaled, essential to the intelligent use of the book. It is therefore all the more a matter for regret that the photographs, some of them buildings otherwise unavailable, taken by the author on his visits to the sites, are so wretchedly reproduced as to be almost useless. Luckily they cannot impair seriously the value of the amassing of literary, epigraphical, and architectural evidence, painstakingly and accurately recorded, and soundly interpreted. The fair presentation of controversial problems combined with the cautious and well supported conclusions offered by the author invite our confidence as well as our gratitude for making available this important part of Greek architecture.

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ABSTRACTS OF ARTICLES

This department is conducted by Dr. Charles T. Murphy of Princeton University, Princeton, New Jersey. Correspondence concerning abstracts may be addressed to him.

ANCIENT AUTHORS

Aristotelian Corpus. LYNN THORNDIKE. *Buridan's Questions on the Physiognomy Ascribed to Aristotle.* Jean Buridan, rector of the University of Paris, one of the leading commentators of Aristotle in the fourteenth century, has been regarded as a forerunner of Galileo. His activity in a 'borderland between biology

and divination' is here reviewed. The three known manuscripts of his commentary on the Pseudo-Aristotelian *Physiognomy* are described, commentaries on that work by other contemporaries are noted, and Buridan's treatise is summarized. (*Heironimus*) *Speculum* 18 (1943) 99-103

Ausonius. MARCEL FRANÇON. *Ausonius's Riddle of the Number Three.* Reverts to Scaliger's interpretation of the 'Gryphus Ternarii Numeri,' 52-60: the "perfect number" there mentioned is six, according to the Euclidean definition (i.e., it is equal to the sum of its parts, one, two, and three), not three, as held by Tollius,

Fleury, and H. G. E. White. The passage of Martianus Capella on which they rely (ed. Dick, pp. 368-9) uses *numerus perfectus* in a special sense; elsewhere (*ibid.* p. 383) Martianus gives the customary Euclidean definition.

Speculum 18 (1943) 247-8

(Heironimus)

Horace. L. J. D. RICHARDSON. *An Unpublished Edition of Horace's Odes by the late Professor Arthur Palmer.* Discovery of the page-proof of an edition never finally published, containing in the notes some suggestions previously published, others not. All textual suggestions, emendations and comment found in critical notes of proof-copy included here.

Hermathena 60 (1942) 87-111

(Taylor)

New Testament. R. P. C. HANSON. *Notes I. Does δίκαιος in Luke 23.47 explode the Proto-Luke Hypothesis?* Discussion of G. D. Kilpatrick's theory that the interpretation of the word in context as 'innocent' instead of 'righteous' removes the need to assume a continuous non-Markan source for Luke's Passion Narrative, since this interpretation is consistent with Luke's theme that Christ was legally guiltless. Hanson challenges Kilpatrick both on the interpretation of the word and on the conclusion he draws, stressing the non-Markan vocabulary and the whole aspect of Luke 22.1-24.1.

Hermathena 60 (1942) 74-8

(Taylor)

— SHERMAN E. JOHNSON. *The Biblical Quotations in Matthew.* Torrey's recent work has shown that Matthew used the Hebrew Bible more extensively than was previously believed, but an examination of the Biblical quotations used does not support his contention that the original Matthew was in Aramaic with the Biblical quotations in Hebrew. Actually, Matthew had no consistent policy, but in the "formula citations" followed the Hebrew text, probably with the help of a Greek exegetical tradition, while in his additions to or modifications of Q or Marcan material, he sometimes used the Hebrew, sometimes the LXX. "Probably he wrote his gospel in a bilingual church containing many Jews, somewhere in Syria, but not in the apostolic age."

HThR 36 (1943) 135-53

(Walton)

Pindar. H. J. ROSE. *The Grief of Persephone.* The fragment in which Pindar refers to atonement to Persephone for her ancient grief can be explained only on the basis of some such story as that of Zagreus. Linforth objects that on this interpretation Pindar alludes, as to a story very well known, to a myth which is otherwise unattested for anywhere near his date. But elsewhere also Pindar writes for a select audience, and it is highly probable therefore that the myth had been given a theological application in some "Orphic" poem which was known to Pindar and to those for whom he wrote.

HThR 36 (1943) 247-50

(Walton)

Prudentius. MORTON W. BLOOMFIELD. *A Source of Prudentius' Psychomachia.* Seeks a Judaeo-Christian rather than a classical matrix for the poem of Prudentius, since the concept of the good life as a struggle or battle is foreign to Greek ethical thought. Prudentius' use in the Prefatio of the story of Abraham's aid to King Bera of Sodom and his allies, interpreted allegorically as a struggle between the virtues and the vices, finds a close parallel in Philo Judaeus (Colson and Whitaker, Loeb Classical Library, VI, 110-120). The concept was probably a Persian contribution to

Hellenism, through Zoroastrianism or Judaism; though Prudentius may not have used Philo directly, there is no need to seek a pagan source.

Speculum 18 (1943) 87-90

(Heironimus)

EPIGRAPHY, NUMISMATICS, PAPYROLOGY

DOW, STERLING and ALBERT H. TRAVIS. *Demetrios of Phaleron and his Lawgiving.* Argue for the title nomothetes, which has not heretofore been suggested as a restoration in line 11 of the decree of Aixone, I.G. II², 1201; and support Ferguson's main contention (Klio 11 [1911] 265) that "Those sections of Demetrios' code which applied to mortgages first went into effect in 315/4, and so doubtless were promulgated in 316/5, probably well before the end of the year, so that knowledge of them could spread in time for them to go into force on Hekatombaion I of 315/4." Ill.

Hesperia 12 (1943) 144-65

(Durham)

RICHMOND, I. A. and C. E. STEVENS. *The Land Register of Arausio.* One Plate. Explains the parcels of land called 'merides' in the inscription of Orange, as not associated with 'kardo' the (abbreviation 'ad K.' is expanded in 'ad K(alendarium)'), the municipal register of debtors, but with urbanised property abutting the 'ludus', i.e. a gladiatorial school. The second class of inscriptions concerns arable land arranged in plots, 'centuriae', ready to be allotted to colonists, along with charges due on each holding. The two types of inscriptions represent the original assignment of land by Julius Caesar and a new survey of land consequent upon an increase of the area by an enactment of Domitian.

JRS 32 (1942) 65-77

(Reinmuth)

SANDERS, HENRY A. *Three Theological Fragments.* Publication of three fragmentary papyri in the Michigan Collection. They are definitely Christian in character, but have not yet been identified. Two were written in the fourth century, one in the third or fourth.

HThR 36 (1943) 165-7

(Walton)

SCHULZ, FRITZ. *Roman Registers of Births and Birth Certificates.* Lists in chronological order the known birth certificates of (11) legitimate and (5) illegitimate children. Two laws of Augustus, Lex Aelia Sentia (4 A.D.) and Lex Papia Poppaea (9 A.D.), constituted the legal basis of birth registrations. The 'constitutio' of Marcus opened the register to illegitimate children. The 'professio' (no examples extant) and the entry or registration are discussed.

JRS 32 (1942) 78-91

(Reinmuth)

VASILIEV, A. *An Edict of the Emperor Justinian II, September, 688.* Deals with an inscription found in Thessalonica in 1886, and first published by Papa-georgiou in 1900. Gives an improved text, translation, and commentary. In gratitude for the miraculous help of St. Demetrius in campaigns against the Bulgarians and Slavs, Justinian granted to the martyr's church in Thessalonica a salina (ἀλκή), the proceeds of which were to pay for the illumination, the daily sustenance of the clergy, and the restoration of the church. Vasiliev takes the salina to be a government salt store, with a monopoly of that commodity, rather than a salt lake, as hitherto interpreted. The name of the archbishop of Thessalonica in 688 is revealed to be St. Peter.

Speculum 18 (1943) 1-13

(Heironimus)

WRIGHT, R. P. *New Readings of a Severan Inscription from Nicopolis near Alexandria.* With 4 plates. New reading of CIL, III Suppl. 6580 with additions made

possible by the discovery of fragments of the stone, and a letter giving readings and outlines of stone. A tribute to Trajan for 'honesta missio' with a grant of some kind, 'perpetuam (immunitatem?)' by some 37 veterans of Legio II Traiana Fortis.

JS 32 (1942) 33-8

(Reinmuth)

ART. ARCHAEOLOGY

JOHNSON, F. P. *Three Notes on Bassai*. 1. A fragment of marble in the Classical Collection at the University of Chicago was found near the temple at Bassai. If part of the temple, it must be the corner of the sima, but since the form of the palmette does not correspond to that expected from other fragments, the Chicago piece probably comes from the akroterion of an altar. 2. A Niobid in the Louvre may belong to the pediment of Bassai. 3. The colossal statues of which fragments have been found, may be the temple statue, and in any case belongs to the fourth century B.C. If so, the type of sandal used here weakens the argument for a Hellenistic date for the Hermes of Olympia, based on the style of sandal used on that statue. Ill.

AJA 47 (1943) 15-8

(Walton)

LEHMANN-HARTLEBEN, KARL. *Cyriacus of Ancona, Aristotle, and Teiresias in Samothrace*. Light on Cyriacus' discoveries in Samothrace is shed by finds during excavations by the staff of the Archaeological Research Fund of New York University. A bearded male bust was found which is evidently the original of a drawing that he labeled Aristotle, thereby establishing an iconographic tradition that lasted for four centuries. The author thinks it represents Teiresias. It belonged to a group showing a scene from the Nekyia, with Teiresias emerging from the ground. It is related to the famous Polygnotus fresco at Delphi and to a vase-painting from Southern Italy (Furtwangler-Reichold I Plate 60). The form of the bust confirms the view that the Samothracian cult was chthonic, and the group indicates that "initiation in it included the hope of a happy after-life as it did in Eleusis." It aids also in interpreting the famous archaic Samothracian relief in the Louvre. Fragments of a stele were also discovered that make it certain that I.G. XII, 8, 191, 192, 211, and 212 were inscribed on one comprehensive monument, and belong together. Ill.

Hesperia 12 (1943) 115-34

(Durham)

Thomas Jefferson, *Archaeologist*. The methods and aims of modern archaeology were anticipated by Jefferson in the seventies of the eighteenth century in his excavations of an Indian burial mound. The excavations were undertaken, not to find objects, but to solve an archaeological problem, and when surface excavation proved inadequate, Jefferson resorted to the "trial ditch" and to a thorough stratigraphic study of the mound.

AJA 47 (1943) 161-3

(Walton)

ROSTOVITZEFF, M. *The Parthian Shot*. The so-called lead glaze faience ware is a Hellenistic variety of Oriental faience, differing from its older parents in its purely Greek forms and ornamentation. Despite the generally accepted designation, no chemical analysis of the glaze has yet been made. The earliest specimens belong to the late Hellenistic period, and seem to come chiefly from northern Syria and Tarsus. Most of the pieces have a vegetal ornamentation, but some are figured. An example of the figured group is a cup, now in a private collection, which shows two pairs of armed horsemen engaged in combat. In one scene a Greek is attacking a barbarian whose horse has fallen to its

knees. In the other, a Greek pursues a Parthian warrior who, as he flees, turns back to shoot with the bow at his opponent. Three of the figures are of conventional Classical style, but that of the Parthian is strikingly realistic and well observed. R. traces the motif of the rider shooting back, as it is found in late Assyrian and Phoenician art of the eighth and seventh centuries, in the Greek Ionic art of the sixth, in the art of Greece proper in the sixth and early fifth centuries, and later in work of the North Pontic cities, in Graeco-Persian and in Seleucid art. He suggests that the figure on the cup may derive from a Seleucid model, or more probably, from monuments of the first century B.C. erected in Asia Minor to commemorate the liberation of the Greeks from the dread Parthians. On such a monument the figures of the barbarians might well be based on actual observation, and would naturally be reflected in the works of toreuts and potters of the time. Ill.

AJA 47 (1943) 174-87

(Walton)

Vexillum and Victory. Three Plates. Draws attention to the unique specimen of an actual vexillum (probably not the vexillum of a military unit, but a donum militare) described earlier in a Russian publication, now in the State Museum of Fine Arts, Moscow. Discusses the military, religious vexilla and the vexilla of corporations. The standards in the Temples of Hierapolis, Carrhae, and probably also in the Dolichena were religious banners consciously imitating Roman vexilla.

JRS 32 (1942) 92-106

(Reinmuth)

RYBERG, INEZ SCOTT. *A Praenestine Cista in the Vassar College Classical Museum*. The statuettes on the lid represent two athletes, one male, one female, probably Peleus and Atalanta. The engraved decoration of the lid is a well-designed and well-executed representation of two lions attacking a deer; the remaining space is filled, not too successfully, with the figure of a hunter. The body of the cista contains two mythological scenes, with bands of animals above and below. The scene of the Dioscuri, Helen, Paris, and the winged goddess of destiny (perhaps Nemesis, who in one version of the myth is the mother of Helen) is similar to that on the Pasinati cista. The other scene depicts Jupiter and Diana, together with Juno and Silenus. Probably the figure of Pollux, who stands to the right of Diana and is labelled Orion, belongs to both scenes, in which case Diana is perhaps praying Jupiter to place her dead favorite Orion among the stars. A difference in the borders marks off the two main scenes, and the winged goddess, who is an accessory figure, essential to neither scene, is set off by a third border-motif. "The engraved ornamentation of the cista is thus significant as an illustration of the new way in which Italic artists of the third century B.C. used, partially misunderstood, combined and adapted the traditional mythological compositions which served as their models." Ill.

AJA 47 (1943) 217-26

(Walton)

SHELLEY, JOSEPH M. *The Christian Basilica Near the Cenchræan Gate at Corinth*. Originally built in the fifth century A.D., the evidence of the coins, though not very reliable, indicates that it was partly destroyed or totally neglected about the period of the Avar occupation, rebuilt about the tenth, nearly ruined by fire at the end of that century, again rebuilt in the next century, and finally destroyed by fire in the middle of the thirteenth; by the time of the Venetian and Turkish occupations the building had ceased to exist, and its presence was not even suspected until it was found in the excavations of 1928. Ill.

Hesperia 12 (1943) 166-89

(Durham)